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THE

# MISSIONARY MAGAZINE

AND

## Chronicle.



VIEW OF THE MISSION-STATION AT APIA, IN THE ISLAND OF UPOLU, NAVIGATORS ISLANDS.

## UPOLU.

OUR engraving for the present month represents the Mission-station at Apia, in the island of Upolu, with its surrounding scenery. We are indebted to the Rev. W. Mills, who has charge of the station, for the drawing from which it has been copied. The scene, while beautiful in itself, possesses additional interest as containing the burial-place of our departed Missionary brethren, Williams, Harris, and Barnden. The spot, which encloses their remains, will be immediately perceived, in the engraving, by its appropriate emblems. In adverting to the subject, Mr. Mills observes :—

“ The accompanying view of my station is very correct, and furnishes a characteristic specimen of the scenery of the Islands. It represents a spot of intense and hallowed interest. On the wild sea-shore, which forms the foreground of the picture, the beloved Williams first set his foot when he landed in Upolu—on that shore he bade us his last farewell—on that shore we received the few remains of his body, which savage hands had spared, with those of his companion, the amiable and much loved Harris—and upon that shore do they lie at rest together, until the day when they shall be raised again and not an atom of their dust shall be lost.”

In the same enclosure which contains the recovered remains of Williams and of Harris, there is a second grave in which the last earthly relics of our devoted Missionary, the Rev. George Barnden, await, with those of his martyred brethren, the morning of the resurrection.

Among recent instances of the divine blessing upon his labours, Mr. Mills relates the following :—

“ Since my last report, three of my church members have left this world, giving in their death bright evidence of a strong faith in Jesus : one of them, the daughter of our Chief, long resided in my family, so that we had every opportunity of observing her exemplary walk and conversation. Throughout all her illness she evinced great resignation and enjoyed much happiness.

“ The other female that died was one who greatly assisted Mrs. Mills : as she resided at a distant settlement, she was useful in watching over the conduct of the females in the several classes. I have never met with any native, and, indeed, but seldom with any one at home, who appeared to feel more keenly when the Saviour was reviled in her presence. I was with her at the time of her departure, but from the active nature of the disease, she could only say little, but that little expressed her firm trust in Jesus.

“ The other member was a young man, and one of my teachers. He was to go in the schooner to *Savage Island*, when the attempt was made to introduce the Gospel into that dark land ; but, owing to the rough weather which they encountered, and exposure to cold before reaching Tutuila, he was taken ill. Consumption was the issue. He lingered for nearly a year, but during that time he grew daily in grace, and died, giving every evidence of the happy effect of the Gospel upon his heart.

“ These are but brief records ; but they tell of facts, pleasing to ourselves, and which must be pleasing to those who contributed to send forth the Word of truth. For what do we labour, but that souls may be saved from going down to death ? and to gain that object, but in a single instance, far more than compensates every sacrifice of money and of labour, and would well repay even the sacrifice of life.”

## LONDON MISSIONARY SOCIETY.

PUBLIC MEETING AT FINSBURY CHAPEL, AUGUST 24, 1843.

THE arrival of the Rev. Thomas Heath, with two native Christians, from the Samoas, was intimated in a former number of the *Missionary Magazine*. We have great pleasure in presenting the following report of the Meeting, which was held for the purpose of publicly receiving our brother on his return to England, and of affording to the friends of Missions an opportunity of hearing his important statements relative to the condition and prospects of our Missions in Polynesia. It will be seen that the principal object of his visit is to procure a larger vessel than the *Camden*, which has not been found sufficiently large, for the service and extension of the Missions in this part of the world; and he hopes that the christian liberality of the friends of the Society will enable him to accomplish his desire. The meeting was most numerously attended, and proved of a highly gratifying character; and we are assured the appended account of the proceedings will be read with interest.

On Thursday evening, the 24th ult., a special meeting of the Directors and Friends of the London Missionary Society was held at Finsbury Chapel, to welcome the Rev. THOMAS HEATH, Missionary from the South Seas, on his return to this country, and to receive from him interesting and important communications, relative to the state and prospects of the Society's Missions in the Navigators Islands, Tahiti, the Hervey group, and other Islands in the South Pacific. Mr. Heath was accompanied by a Christian Chief, and a Native Evangelist from Samoa. The services commenced at half-past six o'clock, by singing a part of the eighth hymn, Missionary Collection.

The Rev. J. ARUNDEL announced the order of the proceedings, and stated that they were to be strictly devotional; and the Rev. A. F. LACROIX read the Scriptures and prayed.

The Rev. J. J. FREEMAN then introduced Mr. Heath to the meeting, and was followed by the Rev. G. COLLISON, (Mr. Heath's former tutor in the Hackney Theological Seminary,) who briefly noticed the events of his early history, his course of preparatory study for the Missionary work, and the progress of his labours in the Navigators Islands.

Mr. HEATH, in the course of his reply, explained the circumstances under which he was induced to visit this country, and his principal motive in so doing; namely, the hope of being enabled to procure a larger and more commodious Ship than the *Camden*, for the service and extension of our Missions among the South Sea Islands. He concluded by introducing to the meeting the two native Christians, respecting whom he said:—

The name of the Tutuilan Chief is Leota. His island is governed by an oligarchy of seven Chiefs, of whom he is one. He is also a Chief, in common with others, of a district of 500 people in the island of Upolu. He comes from the district under the pastoral care of our brother Slatyer. The native teacher, on being baptized, received the name of Aperaamo, which is

Abraham samoanised. He is one of the first seven individuals among whom that very remarkable moral and spiritual movement commenced in Tutuila of which you have heard.

LEOTA, (the Tutuilan Chief,) then addressed the meeting in his native language, which was afterwards interpreted by Mr. Heath to the following effect:—He gives thanks for the grace of God, by which our voyage has been prospered, and terminated in safety. He addresses you as the churches and chiefs in Britain, and gives thanks for that favour, and that kindness which you have shown, in consequence of the grace of God conferred upon you. He next alludes to the results of the measures taken in sending Missionaries to the Samoas. Prior to that, they dwelt in darkness and in the shadow of death, and they did not know the truth; but through your kindness in sending men of God to their land, they, who formerly dwelt in the shadow of death, now see the light. Formerly they delighted in war, and in daucing; and in many kinds of wickedness and folly; but now the land is turned: it is like a mountain which has been thrown down and levelled. He again thanks God, and then urges that you will not cease to prosecute your work of love in Samoa. He begs that you will be strong in prayer; and send more Missionaries into the South Sea Islands, to spread the Word of God. He

supposes it is difficult to be done; but he begs you will remember the love of God, and then your compassion will still continue. He requests that you will remember the words of Jesus written by Matthew, "Blessed are the merciful, for they shall obtain mercy;" and that you will still cause the water of the river of life to flow through the South Sea Islands; that you will still be strong, and not grow weary in well-doing.

APERAAAMO (the native teacher) next addressed the assembly, also in his native language, which Mr. Heath thus interpreted: He begins, as our christian converts always do their speeches, by giving thanks to God, and thanks also to you, and says that he will relate some things which have grown up. Samoa is the name of the group; but Tutuila is the name of the island to which he belongs. The grace of God has fallen on their land in answer to your prayers—you have prayed that the Word of God may prosper, and it has prospered. The power of God has been remarkably manifested—his expression is, "Has been poured down." When they were on one occasion assembled in the house of God, the power of God fell upon them. When they were holding a large meeting at Tutuila, they were sprinkled by the blessing of God from on high, and they all became like dead men. So great was the effect produced, so great did the desire grow to make an offering to God, (that is, to offer prayer,) that many of them retired into the bush, and they were not seen again until the following morning, when they were like persons half dead—they had been in prayer all night. The consequence was, a very general seeking for instruction from the Missionaries, and seeking from God the blessings of his salvation. They earnestly prayed and sought these things. He again gives thanks to you, because he considers this also was in answer to your prayers.

The Rev. J. J. FREEMAN then rose, and said: It has been the wish of the Directors that two or three questions should be proposed to each of the Samoans, and that they should give a brief reply. They have not been informed what these questions are, lest there should be any sort of preparation made.

The following questions were then put to Leota, through Mr Heath, and his answers are subjoined:—

What reason have you for believing that you are a true Christian?—I think I may say I am a man of Jesus—one of Christ's people. I ascribe it to the work of the Spirit of God that I am able to say so. I think I am a man of Jesus, because I feel

inclined to trust to the death of Christ and to do his will.

What led you first to embrace the religion of Jesus Christ?—I was led to do it by the work of the Spirit of God in my heart.

Was there any particular circumstance?—The desire first grew in my heart, in consequence of the preaching of the Word of God.

Why are you anxious that the people should become Christians in Samoa?—I have a great desire that they should become so, because I am concerned that they still dwell in darkness and in sin.

Then they were not so happy before the Missionaries arrived there as they have been since?—They have far greater delight now in attending to the Word of God than they had formerly in attending to their wicked practices.

The following are the questions submitted to Aperaamo, and his answers:—

We hope that you love the Saviour. Can you tell us how you came to love him, and why you do so?—I love Christ, because I trust that by placing my heart on him it will end well. I am convinced that if I had continued as I was formerly, my end would have been destruction.

What means do you use for the conversion of your countrymen?—I earnestly pray that all my relatives and family and connexions, and all the land, may become Christian.

But what means do you use as a teacher?—I teach men their danger as sinners, and endeavour to teach them to go to Christ for salvation. I do this as a teacher, and I also preach to the same effect.

When persons wish to come to the Lord's table, what evidence of religion is required there?—The thing required is this, before they unite in the ordinance, that the heart be united to Jesus.

Do you believe that the people, who receive Christianity, are really anxious that all around them should enjoy it, and will they do all they can to extend it?—It is the desire of all that others should receive the Word of God, and the blessings of Christianity, and they are willing to help in order that it should be so.

The Rev. J. ARUNDEL said, after what we have heard of the christian experience of our beloved friends, and after what you have felt in beholding them amongst us, I am sure you will unite with sympathy and fraternal affection, in singing a part of the 59th hymn, Missionary Collection:—

"Kindred in Christ, for his dear sake,  
A hearty welcome here receive," &c.

The hymn having been sung, The Rev. THOMAS HEATH then addressed the assembly to the following effect:—With-

out further preface, I shall now proceed to give you a brief account of what the *Camden* has done, and then I shall go over our different Missions in the South Seas, as briefly as I can, to do anything like justice to the several Missions; after which I shall more especially call your attention to the Tahitian Mission, and to the French proceedings there, and at other islands in the Pacific. Probably you are aware, at least many are, that our Missions now extend from longitude 140 deg. west, to about 167 deg. east; that is, they extend over more than 50 deg. of longitude; and this within a belt of latitude about 10 to 21 or 22 degs. south. They include the Marquesas, Georgian, and Society Islands, with many of the smaller islands attached to them; that is, the Austral and Paumotu, and others; the Hervey group, the Samoans, the island of Rotumah, the five islands of the New Hebrides, two of the Loyalty group, and two of the New Caledonia group. This has been the ground over which the *Camden* has had to sail. She has also had to go and return from Sydney, which is ten days' or a fortnight's sail from the most western of our stations. Starting from Sydney, she had to sail upwards of 3,000 miles to reach the Marquesas; then taking the islands successively downwards, till she had finished, she returned to Sydney. Taking into account the annual visits to these islands, and the voyage out and home, I think I may say in round numbers, that she has sailed 80,000 miles since she left England in April 1838. Thus it appears, that besides her two voyages out and home, she has gone over some 12,000 miles per annum. In addition to visiting every year some of the older Missions, she has been instrumental in forming Missions at Rotumah, five islands of the New Hebrides, two at the Loyalty group and New Caledonia, which is nearly 500 miles in circuit, and the Isle of Pines, adjacent to that island. I have come home more especially for the purpose of endeavouring to induce the Directors to part with the *Camden*, and to obtain a larger vessel; not because we think the *Camden*, on the whole, has done ill; quite the contrary: it is the opinion of those best competent to judge, that she has, all things considered, done well.

In proceeding to give an account of the different Missions, I shall first touch upon the Samoan Mission, (Navigators Islands,) to which I myself have had the happiness of being attached. Six of us went out in the year 1835, and arrived there in June, 1836; we found the way prepared for us, to some extent, by the visits of our brethren, Williams, Barff, Buzacott, and Platt,—so that several congregations were already

formed, and superintended by native teachers from the Society and Hervey Islands. The natives, however, had made little progress at that time in christian knowledge, and the arrival of the *Dunnottar Castle*, with ourselves, created a very extraordinary sensation, amounting to enthusiasm, throughout the group, inasmuch that when we went round our several appointed districts to visit the Chiefs and the Teachers, and to take measures for extending our operations, we found Chief after Chief, and tribe after tribe, not only willing but eager to avow that they had come to the determination to renounce heathenism, and to be brought under christian instruction. When we speak of the conversion of these Chiefs, and clans sometimes consisting of from 300 to 500 people, we allude merely to their renunciation of heathenism: we by no means wish to convey the notion that they are all Christians in the proper sense of that term; but when they give up all their old superstitions, and we see them almost to a man attending public worship every Sabbath, and observe half the population attending schools—grandfathers, fathers, and children—we think there is much for which to be thankful, although only a small number of these may actually be considered as real Christians.

I will speak of one of two instances, to show how they came over at Manono, a small island upon which I have been living, and which, with a portion of Upolu, formed my district. The father-Chief at Manono is a venerable old man of the name of Pea: he has taken the name, since his conversion, of "servant of Jesus." About a month after my arrival there, I resolved to go and visit him; and since the death of Malietoa he is decidedly the greatest Chief in the whole group. The design I had in view in visiting him was to make him a small present, and state the objects for which we had come to the group. The whole family and part of the clan were assembled in a large house, in order to discuss the matter. The Chief was at that time very unwell, and the question under discussion was, not only whether they should embrace Christianity, but whether he should apply to me for medicine. They discussed the matter for nearly an hour, and at last, becoming weary, I inquired as to his complaint, and asked him if he would allow me to administer some medicine. He waved his hand that I should go aside, and desired some of the natives to tell me that he was not yet a Christian, and that he could not bear anything from me concerning the name of Jehovah till he had decided whether he would become a Christian or not!

After half an hour's further discussion, an attendant was desired to inform me,

and some of the members of my congregation, who had been trained by a native teacher from Rarotonga, that he had resolved to become a Christian, and to add, that his family and, he supposed, many of his clan would unite with him. On the following Sabbath-day we held service in a large house that belonged to him,—a house in which they had been accustomed to have their obscene dances, and to hold their public assemblies. We held christian service there the first time, and the house was crowded. I suppose there were not less than 500 persons, all seriously listening to Teava, the native teacher, while he preached to them a faithful sermon on the text, "His name shall be called Jesus, for he shall save his people from their sins." I give that as a specimen merely of the way in which Chief after Chief, and clan after clan, acted after consultation. Sometimes they held successive consultations for weeks or months, but that was the course they generally pursued. We can rarely get them to hear the Gospel till they have resolved to renounce heathenism, and come over to us. But the old Chief, although he embraced Christianity, continued for a long time his superstitious notions, and so did his family. I was called up between eleven and twelve o'clock at night, and desired to go upwards of a mile to the Chief's house, where it was said his brother was possessed of a devil. The brother had joined him in embracing Christianity. It was their decided belief, and is so still, that there is this kind of demoniacal possession. There are certain diseases which they always ascribe to influence of that description. I went and found the people in the house trembling, the man himself thinking that the god Moso, to whom he had been priest, was angry with him, and that he was about to be killed. I had taken some medicine with me, for both the Missionaries and the native teachers always adopt that plan. The medicine was administered, and I then desired Teava, the native teacher, to engage in prayer, for I had not then sufficiently acquired the language to do it myself. In about half an hour it was alleged that the demon had fled, and all was then quiet. Many things of the same kind have occurred.

On one occasion, I was sent for, a distance of eighty miles, to go to a large island; the message being that the people were inclined to embrace Christianity. With great difficulty I got across the channel, and over the long and difficult road by land. On our arrival, we found the people engaged in a sham-fight. Two districts were assembled together, and they were using clubs cut out of the thick stem of the cocoa-nut frond, equal to the ordinary clubs in size,

and nearly as hard. After several Chiefs had met, flourished their weapons, and retired again without fighting, two men began in earnest. It was not long before the arm of one was broken; but the man did not fall. A shout of victory was raised by the party of the man who struck the blow, and instantly their opponents took up stones, and rushed upon them as a body. I thought that it would be wise for me to get out of the way, and I moved off, telling the Chiefs that I had seen enough. After this was over, they held a consultation as to whether they should become Christians or not, and that very evening 300, headed by a party of Chiefs who had been at the fight, resolved that they would unite with us in Christian worship on the next day—Sunday. On the Monday morning we commenced a school, and by the time I left in the forenoon of that day, several had learned the letters of the alphabet. Time will not allow me to mention several instances of the same character; suffice it to say, that Chief after Chief, and thousands after thousands of the people throughout the island, in the course of two years, were brought under Christian instruction. Since then about 3,000 have been baptized on their profession of Christianity; there were nearly 2,000 in Christian communion when I left, in whose piety the Missionaries cherish a pleasing confidence, and numbers of candidates. About 27,000 (nearly one-half the population) of Samoa have learned to read. Many of them read portions of the Scriptures which we have translated, and others elementary books. Some thousands can write upon slates; for we have neither copy-books, pens, nor ink, and indeed we have far from an adequate supply of slates.

With regard to translations, the four Gospels have been printed and issued; the Epistle to the Romans is ready to go to press, and the Acts nearly so; and all the Epistles are in manuscript, except a part of the Hebrews, and in a forward state as regards revision. We have also translated Exodus, Deuteronomy, and Isaiah, and parts of the other books of the Old Testament. These, however, are only in rough draft; and, supposing that we were to print them off as rapidly as we could, still it would take some years to carry them through the press. We wish, however, to be exceedingly cautious, and to take time for their correction. The people have always been delighted with the books that we have printed,—elementary books, Scripture history, and small magazines; but above all with portions of the Scriptures. If we have had anything like a stock of another book, and a Gospel has come out, the sale of the other book has been nearly suspended.

We have from the very first perceived the



importance of instructing the native teachers, of whom only twelve Missionaries have nearly 200 under their superintendence, and we are obliged to depend very much upon them. We wish to make them still more efficient. They labour not only among the Samoans, but between twenty and thirty have already been sent as Missionaries to the islands to the westward, where we hope to have the happiness of sending scores more—at least we shall do so if the Christians of Great Britain will furnish us with the means. We do not doubt that the people will receive them: for if ever there was a proof of the fiery pillar having gone before a Society in its operations, there is that proof with relation to the London Missionary Society in the South Sea Islands. The islands are prepared, the people are willing, and we are anxious to convey to them all that Christianity bestows; but we have been told to stop, because the funds are not sufficient. I shall never forget the meeting when first the question was proposed to our simple native teachers—"Who among you are ready to go with Mr. Williams to the islands to the westward?" The call in half an hour was responded to by between thirty and forty; and I have with me Mr. Williams's manuscript list of their names.

Perhaps I ought to say a word with regard to what is called civilization and morals. Speaking of the people generally, the time has not allowed them to make very great progress. However, their clothing, and the mode in which they manage their cottages, are very much improved, and I trust will still more improve. When we went thither we found them a very clean people, notwithstanding their vices. I wish not to be misunderstood: a minority, and only a minority, we regard as true Christians; but still with respect to the general state of morals, take a certain number, or a certain district, or a certain village, and compare them with a corresponding number of the inhabitants of any part of England and Scotland, and I do not hesitate to say that we should have the advantage. One fact will illustrate this position. When the American surveying squadron went to Samoa in 1839, it called at Tutuila. Some of the young officers were anxious for amusement, and went on shore for that purpose. They visited one cottage, and found the people, for it was just sun-set, reading the Scriptures; they went to a second, and there they were singing a hymn; they visited a third, and they were engaged in prayer. They went round the whole settlement, and found all the families engaged in the same way. They then returned to the ship and told their companions that there was no gratification to be had there, and they

were obliged to go to a heathen settlement on the opposite side of the island, before they could see a native dance. I have with me several letters from the Samoan people to the churches and the chiefs of the Society, and to the friends in general in England. I may be permitted to read one of them addressed to the London Missionary Society:—

"TO THE MISSIONARY SOCIETY IN  
BRITAIN.

"Friends! The London Missionary Society. This is the friendly letter of the church, and teachers, and deacons: their urgent letter this to you. Do you kindly regard us, and choose some Missionaries that they may come and publish the kingdom of Jesus in this group. This is the thing we earnestly entreat, brethren, that you pray earnestly to God for us and for all lands, that the work of God may prosper through the world like the Word written in the Gospel of John, that he who soweth and he who reapeth may mutually rejoice. You, the Societies, and the Missionaries, and the Government, we show to you certain things which have begun to grow up in Samoa here; these are the things, the arrow-root and the cocoa-nut oil, to assist in the work of God. Behold it was not from us, but from your kindness to these lands. That is the end of this Word. May we mutually prosper from God. This letter is written from Manono."

I shall pass over Rotumah, and just glance at the New Hebrides. You are aware that the sainted Williams placed teachers at Tanna, and fell on his visit to Erromanga on the following day. As soon as we could we followed him there, strengthened the mission at Tanna, placed teachers at Erromanga and Immer, and subsequently brother Murray placed teachers at Anatom and Erranan. The Mission at Erromanga is suspended through a mistake—I believe simply a mistake; for on our arrival at Tanna, about 14 or 15 months since, we received an invitation from Erromanga to send teachers there again. At all these islands there are a few people who attend christian worship on the Sabbath and on other days. This time last year I was at Tanna, and had the happiness of spending four months with Messrs. Turner and Nisbet, to aid them in the commencement of their operations. The people differ in many respects from what have generally been called Polynesians—they are about half way between the Papuan and Polynesian, and from all appearances we may expect that the work will be far more difficult there than it has been in the Samoan Mission; nevertheless we have made a commencement, and I think a favourable

commencement. During the time I was there, we were able so far to acquire the language as to draw up short addresses and short prayers. Before that time the native teachers had been able to translate for us, and generally 300 people in Tanna heard the Word of God every week. There were schools formed for boys, and for adults, and one for girls, which was conducted by Mrs. Turner, and Mrs. Nisbet. I have received a letter from Mr. Turner, dated a few weeks after I left, stating that the schools were going on there better than when I left them, but unhappily the people were at war. The district in which we resided was at war with another only from a mile and a half to two miles distant. When I left, the war had been carried on for six weeks, and all our efforts to bring it to a termination were unavailing. The war, however, had not been very destructive; for although they had been fighting three, four, or five days a-week, there had been only three killed on each side, though vast numbers had been wounded with spears and arrows.

I was anxious to ascertain before I came away, how far any of them might be considered as having renounced their superstitions and idolatry: for we did not consider, as in the case of the Samoans, that their attendance on public worship was any proof that they had done so. I put the question to several of the chiefs, and they assured me that they no longer worshipped their old gods, but Jehovah; and one afternoon, I had a proof that one of them at least did so. I arrived at the clan just about the time that they were taking their evening meal, and before doing so it used to be the custom to pray to their gods, but on this occasion the chief offered up a prayer to Jehovah. It was not a mere saying of grace, but a deliberate prayer of four or five minutes' duration. One petition in that prayer greatly interested me; it was, that the Word of God might be sent to other dark lands as it has been sent to Tanna. You are aware that stations have been formed at Marè and Lifu, two islands of the Loyalty group,—a group of which we scarcely know anything; but, happily, some of the Samoans who had been drifted there served as interpreters on Mr. Murray's going, and operations were soon commenced. The Mission at the Isle of Pines, adjacent to New Caledonia, has been suspended, in consequence of the conduct of white barbarians, who have gone there as sandal-wood dealers, and have irritated the people till they have determined to have no foreigners among them, and our teachers have been sent away. This is not the worst feature of the case. Notice was given that the next vessel which approached should be attacked out of revenge; and I am sorry to find that Capt. Ebrill, a kind-

hearted man, who married the daughter of one of the Missionaries, together with his crew, have been cut off, and also half the crew of another vessel. They were treated most barbarously; and the people have shown that they were—as we suspected—cannibals. Since we first went there, upwards of one hundred vessels have visited the islands for sandal-wood; but they do not treat the people with justice in getting it, nor is their conduct befitting the land to which they belong.

After referring to the proceedings of the French at Tahiti, of which the leading features have been noticed in former numbers of the *Missionary Magazine*, Mr. Heath concluded his statements by observing:—From what you have heard from my friend Mr. Collison, you will expect before I conclude that I should give the reasons why we want a larger vessel. I cannot, however, now stop to go into details; suffice it to say, that it has been proved to the satisfaction of Committees, and of the Board of Directors, that to have a vessel twice the size of the *Camden*, to say nothing of other immense advantages, would be a great saving from year to year of expense; and perhaps that argument will have more weight than any other. We ought to have had two vessels, but if we have only one, it must, as I have said, be of much greater burthen; and we must therefore look to the British public to furnish the means necessary for the purpose. We have not only nearly forty Missionary families already there, but many new stations to attend to in the islands of the New Hebrides, Loyalty, and New Caledonia, together with fresh openings presented to us to the westward. I have now, therefore, to ask for your sympathies on behalf of the Tahitians, and to enable us to obtain the desired larger vessel. I appeal to you also for a further object: I ask you to erect now a monument to the memory of Williams. We have heard of cenotaphs and other things, but hitherto there has been no appropriate monument to that lamented man. In his "Enterprises," alluding to the Papuan race, he says, "To that people I shall, on my return, direct my principal attention, and I trust that British Christians, encouraged by the results of their efforts on behalf of the other races, will be still more anxious for the conversion of this, and never relax their efforts or suspend their prayers, till all the islands that stud the vast Pacific shall be enlightened and blessed with the Gospel of salvation." Such was his living, such was his dying wish. I have no doubt (if we could know it) it is still his wish, and I contend that we never shall have erected a monument befitting his character and labours till this has been realised—till we

have carried the Gospel to all the islands that stud the Pacific Ocean. I thank you for the attention with which you have heard me, and would only add, in the language of a heathen Chief, "We have abundance of proof that God is working;" we call upon you to pray for his blessing and for his support; and let all be ambitious of the

honour of being "co-workers together with God."

It had been arranged, that a concluding address should be delivered by the Rev. Dr. CAMPBELL, but, on account of the lateness of the hour, he declined; and the services were closed by singing, and prayer offered by the Rev. E. Prout, of Halstead.

## DEATH OF A NATIVE CHIEFTAINNESS IN RAROTONGA.

(From Rev. W. Gill, Arorangi, Dec. 31, 1842.)

You will be grieved to learn that the sickness of the poor people is fast depopulating this island. There have not been so many cases during the past year, but it must be remembered that the number of inhabitants is less now than formerly. There is an average decrease of 300 souls annually in the island.

At this station, there have been 94 deaths in the past year, while the births have only amounted to 27. In a few years hence, our settlements will be very thin. Oh! that the Lord may listen to our prayers, and spare a remnant to the praise of his grace!

Among our deaths we have been called to number many of the most useful and devoted members of the church, several of whom gave pleasing testimony to the power of the Gospel during the last conflict. Makea Vaine, wife of Makea the late Chief of Avarua, has been among the number of those whom we hope have been removed to the church triumphant. Makea Vaine, from the time of her conversion, was stedfast to the profession of faith, and increasingly devoted in her efforts for the welfare of others, to the close of life. Although somewhat advanced in years, she soon learned to read, and I have heard Mrs. Buzacott say that she rarely visited their house without bringing her Testament under her arm, to inquire into some passage which she had been reading at home.

For some years she was a most efficient superintendent in the female department of the children's school; but for two years before her death, she devoted her whole energies to the adult department of the early morning-school, where her influence and example were most beneficial. For some

time before Mr. Buzacott's departure, she had had several attacks, and in May and June she grew worse. As the realities of death approached her, she became more and more humble, and at last could sing of redemption through the blood of the Lamb. On the last Sabbath in July, she became much worse. On my entering her apartment I found her insensible. The strong hand of death was fast accomplishing its purpose.

After waiting a little time she revived, and upon her recognizing me, I said, "Friend, you are near death: are you in much pain?" She answered, "Yes, my pain is very great." I inquired, "Are you troubled at all in mind in reference to the past, or the future?" She replied, "No, my heart is fixed, my thoughts centre in Jesus." "Can you really place the care of your all on the Saviour," I inquired; "and have you no misgiving of heart about your security in him?" She thought a moment, and said, "There is at times a little trouble lest I should not reach the place where Jesus dwells;" again, pausing for a moment, she resumed, "but the trouble is not great; my heart is with Him—my heart is with Jesus." Then referring to a sweet native hymn, expressive of the Psalmist's faith and hope, when he sang, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me;" she again became convulsed, and in that state continued until the following day, when the chariot of the Lord's deliverance appeared and bore her redeemed spirit to the place of his glory. To His name be all the praise!

## MASSACRE AT THE ISLE OF PINES.

WE deeply regret to state, that, in the month of April last, a report reached Sydney, of the truth of which no reasonable doubt can be entertained, that another of those dreadful massacres so frequent among the unchristianized Islands of the Pacific, had been recently perpetrated by the natives at the Isle of Pines. It appears, that on the 12th of August, 1842, three days before the *Camden* reached Sydney on her voyage to England, the brig *Star*, commanded by Captain Ebrill, son-in-law of one of our Missionaries at Tahiti, sailed from that port for the Isle of Pines, where she arrived, it is supposed, about a month after. While lying at anchor off the island, the captain and crew, who had pre-

viously been on the most friendly terms with the natives, went on shore for the purpose of cutting timber, and were thus engaged when, upon a signal from Matuka, the principal Chief, the people rushed upon them, slaughtered them with their own axes, and afterwards devoured them. The Chief then sent a number of the natives, together with some of the Native Evangelists from the Samoas, who had been labouring a short time upon the island, to tow the vessel on shore; and when this was done, the Samoan Teachers were also killed at his command.

Thus have the merciful purposes of the Society, in reference to this island, been defeated for the present, and thus has additional evidence been afforded of the necessity for greater efforts to spread the Gospel among the unevangelized and barbarous portion of the Polynesian tribes, not only as the divinely-appointed instrument for securing the salvation of the soul, but as the only effectual safeguard against the recurrence of such heart-rending atrocities as that which has now been stated. It is, however, consolatory to know that the murderous attack of the natives was not in consequence of any feeling of opposition to the Christian Religion, or its teachers, but was simply an act of indiscriminate revenge for severe injuries formerly inflicted upon them by Europeans visiting their island. The murder of the Samoan Evangelists admits of less extenuation; but their connexion with foreigners would, in the estimation of the barbarous people, incapable of distinguishing friends from enemies, be a sufficient justification of the act.

It is deeply to be regretted that the *Star* left Sydney before the arrival of the *Camden*, since Captain Morgan, who had recently visited the Isle of Pines, was aware of the intention of the natives to destroy the next Europeans who should land amongst them. Had Captain Ebrill sailed three days later, he would have been apprized of the danger, and dissuaded from his enterprise; but, unhappily, the first intimation he received of the fearful doom that awaited himself and his crew, was the wild and sudden rush of the exasperated islanders on their confiding and unprepared victims.

## AFRICA.

### PROOFS OF DIVINE FAVOUR IN CAFFRARIA.

(From Rev. H. Calderwood, Blinkwater, Caffraria, June 12, 1843.)

WHILE the measure of our success is by no means to be regarded as the rule of our duty; and while the number, he may be permitted to receive into church-fellowship, would be an unsafe and unscriptural criterion of the christian character and ability of any Missionary or Minister; still it is most depressing to labour without any success. To bear up against the depressing influence of such a trial requires unusual faith; and it must be regarded as a ground of very great thankfulness and encouragement, by all engaged in the cause of Missions, whether at home or abroad, when the Missionary is favoured to see any signs of life amid the darkness and death by which he is surrounded; when he is permitted to tell the churches at home that he fighteth in the "high places of the field," "not as one that beateth the air."

You will, therefore, I know, rejoice with me, when I inform you that I had the happiness, the Sabbath before last, to baptize and receive into church-fellowship nineteen Caffres, three Hottentots, and two, formerly slaves—one Hottentot, baptized when a child, at Theopolis, was admitted into the church at the same time—in all 25 persons. The scene was unusually interesting, and I trust the impressions of the day will long remain: I hope the occasion has been

blest to give us a fresh impulse. It is truly humbling to think how constantly we require to be pushed forward. O, how prone we are to fall back and become languid! We are here deprived of many of the hallowed and exciting influences of home. But the Lord is faithful and compassionate, and he knoweth them that are his.

The last mentioned Hottentot was formerly a source of much annoyance to me. He had more knowledge than many of his neighbours, but it was that knowledge which puffeth up. He was proud and violent, and much given to quarrel. But he is now a changed man. He was humbled under an attack of the small-pox; and ever since he appears to have profited by the stated ministrations on the Sabbath, and during the week.

In Caffreland, I believe there has always been much secret opposition by the Chiefs and Amapakati, or Counsellors, with an outward show of encouragement, or an appearance of indifference. The native authorities of this land seem to have long thought the teachers were a simple, harmless set of folks; that the word of God which they spoke could not do any harm; that they might, therefore, be permitted to talk; and thus the credit and temporal ad-

vantage of apparently countenancing the teachers might be enjoyed, without much risk of old customs being endangered. But things are beginning to alter. The matter is becoming more serious. Too many are seen to be influenced by the truth, and the word of God is proved to be not quite so harmless to good old customs as was supposed. All this is gradually converting secret, into open and determined, opposition. But a work has been begun which no Chief, or any set of Chiefs can entirely destroy.

We have now a considerable number of children in the school on the station, and Mrs. C. has resumed her work with the girls. We have also three boys and six girls in the house under instruction. But their maintenance this season will be a serious affair, owing to scarcity of food, which is caused by the want of irrigation.

I am trying to urge the people in the immediate neighbourhood, who have a right to live near the river, to bring the water out upon the land. It would require great labour, and the people have no food. Still we shall make the attempt. I fear now to ask a farthing for any thing from home, when there is so much heart-rending distress there.

I have got 10*l.* towards the work. It would require at least 50*l.*, in addition to the labour of the people. This would secure food for a considerable number, and would be far better to the people, and therefore to the cause than an annual subscription of money. We cannot maintain our position efficiently in this country without irrigation; and no station ought ever to be commenced without its being ascertained that the land can be irrigated.

## EDUCATION AT THEOPOLIS.

(Extract of a letter from Mrs. Taylor, Theopolis, March 4, 1843.)

It is with great pleasure I acknowledge the receipt of two boxes, (one from a kind friend of Hyde-vale, Blackheath, the other from some kind friends at Camberwell,) containing useful articles of wearing apparel, &c., for the natives; in which I hope soon to see some of them comfortably clad. The loose frocks and pinafores are very suitable, as also the various cottons, thimbles, books, and slates. It is very encouraging to find our friends in England so interested in the welfare of our little black charge: they certainly claim much of their pity, many of them being entirely deprived of receiving instruction in the schools, from the want of proper clothing, which they begin to feel very much. On the receipt of the box above referred to, wishing to improve the circumstance as much as possible to them, a whole holiday was given to both schools: the parents were informed on the Sunday previous that a public examination would take place on that day, and rewards be given, and they also were invited to attend. Accordingly, between one and two o'clock the bell rang for the general assembly in the chapel. Mr. Taylor examined the children in Scripture-reading, both English and Dutch; ciphering and geography. The improvement they have made in each is quite surprising: children who, when Mr. T. first took the school, were unable to read, or even to add a few figures together, can now do both very well; and the anxiety they showed to perform sums given them was very pleasing, all trying who could be first.

After the examination was concluded, several hymns were sung by them, and Mr. T. addressed the parents; after which thirty-seven articles of clothing were given to the children as rewards: these we had previously selected from our valuable store, and affixed the name of the child, and for what it was given. After these had been distributed, tickets for tea were given to those children who had been regular in their attendance at the schools—they then dispersed to their homes, each to bring a bason or cup for their tea. Meanwhile we conveyed five baskets of plum-bread and cakes, which I had made in the former part of the day, to the infant school-room where the children were admitted by showing their tickets. We then joined them, and greatly enjoyed taking our tea with about forty happy cheerful children, Hottentots, Fingoes, and Bassutos. Many hymns were repeated and sweetly sung by them; affording us an indescribable feeling of pleasure and delight in witnessing the result of the labours of our kind friends in England, who were often talked of by us. Could they but have united in our meeting, they would, I feel assured, have felt fully compensated for their exertions in seeing the happiness resulting from them to these poor African children. That they may continue to feel the same interest in them as they have hitherto evinced, is our united prayer, for these children claim much sympathy, and this, we hope, is but the commencement of greater things.

## DEATH OF THE REV. PETER WRIGHT.

ADDITIONAL particulars of this deeply afflictive event, are communicated in the appended copy of a letter, addressed by the sorrowing widow of our departed brother, to the Rev. Dr. Philip, at Cape Town:—

MY DEAR SIR,—You will, ere this, have heard of the great loss which we and the Mission have sustained. Myself and family have been visited with severe and protracted affliction. The fever has been in our house for more than two months; not a servant has escaped; and all, with the exception of the three youngest children, have had it. On the 31st of March, my dear partner began to complain. On the Saturday he prepared for the Sabbath, and attended two funerals. On the Sabbath-morning he felt much worse, and said, O that I had but assistance to-day for my great work! I feel as if I shall scarcely get through the services. However, he preached three times, and administered the Lord's supper. Many were that day admitted to the church, and one of our own children among the rest.

On the Monday morning Mr. W. complained that he felt worse; but he attended to the meetings for inquirers, and was busily employed all the day in the affairs of the Mission. Tuesday passed away in the same manner, but he continued to get worse. On the Wednesday he was entirely laid aside, and took to his bed to get up no more. For the first eight days there was nothing apparently very dangerous; he prescribed for himself and for two of the children who were both confined to their beds with fever; and also for the servants. On the ninth day his symptoms became very alarming, and we lost no time in sending off to Colesberg for medical advice. On the tenth day he lost both his hearing and his speech, and his sufferings were very great.

We had no help at hand, but we tried every means in our power to afford him relief, but it was all in vain—death was near. A little before twelve o'clock at night the men arrived from Colesberg, but the doctor could not come—the men brought medicines which the doctor hoped would give relief. We succeeded in giving him a little, but he immediately appeared worse. In a little more than a quarter of an hour, he became convulsed; and after being twice convulsed, his happy spirit took its flight. The Lord had greatly supported me through all this affliction; but when my husband was gone the stroke seemed too heavy for me. I felt as if heart and flesh would fail, and I became very ill and was confined to my bed ten days; but through mercy we are all getting about a little.

On the Thursday when my dear partner grew worse, the deacons assembled the people together in the church, purposely to pray for their dear pastor's recovery. Some

of the old members came and knelt at his bedside, and prayed earnestly that the Lord would not remove from them their kind shepherd, who cared for all their interests, and who watched over them with fatherly kindness. The last two days of his life were days of weeping and lamentation among the people: they all attended his funeral and wept bitterly over his grave; the service was conducted by one of the deacons, who has taken a deep interest in all our concerns. The other deacon, with the Chief and his principal men, have done all in their power to comfort us.

The first sabbath after Mr. W.'s death, the place of worship was a place of mourning; the speakers could not be heard for weeping—they had to stop and mingle their tears with the people. We have had three congregations every sabbath morning; the chapel being far too small for the Griqua population. When it was filled, the rest were assembled under the trees and addressed by a native. The Bechuana congregation meet in the infant school, which is not nearly large enough for them. The Mission was daily becoming more interesting; a revival had begun, and people were daily coming to our house to inquire what they must do to be saved. The schools had been well attended, and we often had more than 300 children in both schools. I had also commenced a sewing school twice a-week, which pleased the people very much. And, as it regarded temporal things, Philippolis had never made such a move before: there are many good houses in a forward state; some already roofed and others thatched; and there are also a good many begun, and many good stone kraals have been built. This is a dark dispensation for the Griqua Mission: who will now plead their cause? I know not.

I am very sorry for the Chief—he is much cast down. The Lord is never at a loss for want of means, and I trust some one will come forth who will study all the interests of these poor and now afflicted people. The last labours of my dear husband, for the temporal welfare of these people, was answering the false charges of the Boors against the Grikas. It cost him much labour, he had so many witnesses to examine.

I know you will sympathize with us, and pray for us. I am now left a widow with nine fatherless children—I have lost a kind husband, and my children a tender and affectionate father.

It should be mentioned, that Mr. Wright's complaint was typhus fever, and not malignant sore-throat.

## MADAGASCAR.

## EXPULSION OF THE NATIVE TEACHERS, RAFARAVAVY AND JOSEPH, FROM NOSIMITSIO BY THE FRENCH.

THE following communications from our indefatigable Missionary, the Rev. D. Johns, under date Mauritius, April 12, will be read with deep and painful interest. The Directors had been encouraged to hope, that a Mission might be commenced in some of the islands lying off the north-east side of Madagascar; but it will be seen that the plan is, for the present, defeated by the political movements of the French in these quarters, and the hostility of the Romish priests. The Directors learn, by subsequent letters, that Mr. Johns has gone down again to the western coast of Madagascar, and they anxiously wait to hear the result of his visit, and to ascertain what opening he can find for locating the Native Teachers, and promoting the interests of a Mission in connexion with which so much prayer and faith have been exercised.

A FEW days ago I received letters from Joseph and Mary, extracts of which I forward by this opportunity. I am again cast down, for my plans are once more frustrated. We had made up our minds to establish a Mission at Nosimitsio, which would be likely to bear upon Madagascar; but the French have taken possession of the island, and a Catholic priest has fixed his abode there, and driven away our teachers, so that now we have no hope of being able to do anything there more than at Nosibe, Nosifaly, or Nosikomba. The four islands are now in the possession of the French; and I am told by good authority that they design taking possession of a large portion of the north of Madagascar before the close of this year, and that preparations are now being made for it. They also intend to take Mojanga, nor is it expected that they will stop until they gain possession of the whole island. This they will be able to accomplish without much difficulty, since they are engaging upon their side all the Chieftains who are not in subjection to the Hovas. These Chieftains are inveterate

enemies to the Hovas, who have often treated them with barbarous cruelty, and they will readily do all in their power to assist the French in subduing them.

I need not say anything respecting the proceedings of Joseph and Mary at Nosimitsio, and the cause of their departure. Though their pious efforts to introduce the Gospel among their countrymen in that island had not been long commenced, we may hope that the seed they have sown will not be altogether lost. During the four months and a half they were allowed to teach, a good many persons learned to read the Scriptures, and obtained copies of the Psalms or Testament, which I believe they still retain. And may we not hope that some of these will teach in turn their relatives and friends? I am much pleased with the feeling evinced by Joseph and Mary: they do not murmur, or appear discouraged in their work, but seem sensible that it is their duty to do all in their power to advance the cause of the Redeemer in any part of their native land. I hope and pray their lives may be spared many years.

(Extract of a letter from Joseph, to Rev. D. Johns, Nosimitsio, Feb. 1843.)

IN a week after your departure from Nosimitsio, Ratsimiharo brought his wife and her sisters to Rafaravavy, so that she had then five or six scholars, and I had six scholars who attended to receive instruction every day. When the people saw that the instruction communicated to the scholars was not difficult, but easy; and when they heard our daily conversation, many applied to us for spelling-books, and all who tried to learn of their own accord improved fast, and were much delighted. When they all assembled, the house was found too small to receive them, and I was obliged to take them out of doors, and to have assistance in teaching them.

This was the delightful state of things in the island. We were greatly rejoiced in teaching the people, and in conversing with

them, and felt much encouraged by their improvement. Many were able to read, and we gave them several copies of the Psalter and New Testament, and we began to think of establishing prayer-meetings. Alas! our joy lasted not long! On the 16th of November, a Catholic priest from Nosibe, arrived at Nosimitsio, and, as soon as he arrived, before entering any house, he came to us at the house of Rafaravavy, and called Andrianado and myself to follow him. When we entered the house, he invited us most earnestly to unite with him, and teach his scholars, offering to supply us with all we wanted as to food, clothing, and residence; and give us a dollar a month for the present. We replied, that we would teach according to our own way; and after we refused again and again to comply with

his repeated requests, he said, "I tell you then, plainly, that this island, and Nosifaly and Nosibe, have not many masters. The French alone are the masters here, and they do as they please. I have offered to engage you, and you refuse; therefore I tell you that we will have no other mode of worship here, but that of the Roman Catholic."

Soon after the Catholic priest commenced building a house in the village, and the people were ordered not to come to us. As there was a general dissatisfaction in the island, and having no people to teach, we wrote to Madam D—, at Nosibe,

and in a few days her little vessel arrived to convey us thither. We embarked, eight in number, and arrived in safety at Nosibe, after a few hours' sail. We cannot speak too highly of Madam D—. She is exceedingly kind to us; has given us a good house on her premises to reside in, and her servants unite with us in family worship. We intend, however, shortly to take a house outside the premises, as there are many Sakalavas, afraid to enter the house of a Frenchman, who wish to converse with us relative to the word of God, and to learn its contents.

### JUVENILE MISSIONARY MEETING AT EDINBURGH.

THE Directors continue to receive delightful assurance of the steady progress of the cause of missions among the young. The following communication, with which they have been recently favoured by a friend in Edinburgh, affords great encouragement, and furnishes an example well worthy of imitation in other parts of the kingdom. It is written in reply to an official letter from the Board, accompanied by a number of idol-images suited to impress the youthful mind with a just sense of the degrading and miserable character of heathen worship, and to awaken strong desires for the larger diffusion of that Gospel which reveals the way to present peace and everlasting bliss.

I hasten to return my most sincere thanks for your obliging letter, with the grant kindly presented to the Edinburgh Sunday-school Teachers' Union, which, I have no doubt, will cause great joy to every individual connected with it. If, in the hands of heathen teachers these wretched objects have done evil,—in the hands of Sunday-school teachers they will preach most eloquently on behalf of the sacred cause of Missions; and, believe me, the Missionary *pence* of the children will, in a few years, become Missionary *pounds*, from those who have been thus early taught to feel, and give, and collect.

We had a great Missionary Meeting of the Edinburgh children, in the Free Assembly Hall, Tanfield, on Wednesday last. FOUR THOUSAND CHILDREN were present. Had the day not been very unfavourable, there would have been EIGHT THOUSAND. We are to have an open-air meeting of the Leith children to-morrow; and the recent glorious revolution of our church encourages us to hope that the children of our schools in Scotland, will, at no distant date, collect as much for Missions as all our churches do at present. Your kind grant will help forward this happy event, and I am thankful in being able to say, that other Societies are following your example, in sending us articles for our Museum. May God bless your noble institution, and crown it with many victories!

### ORDINATIONS.

#### MR. MULLENS.

On Tuesday evening, Sept. 5, Mr. Joseph Mullens, B.A., of Coward College and London University, was ordained to the Missionary office at Barbican Chapel. The Rev. Dr. Jenkyn, tutor of Coward College, commenced the service with reading the Scriptures and prayer; the Rev. J. J. Freeman, one of the Secretaries of the Society, proposed the usual questions; the Rev. Arthur Tidman (Mr. Mullens' pastor) offered the ordination prayer; and the Rev. A. F. Lacroix, of Calcutta, delivered

the charge; at the conclusion of which, a beautiful copy of Bagster's Polyglot Bible was presented to Mr. Mullens, in the name of the Church, by the Rev. A. Tidman. The concluding prayer was offered by the Rev. Henry Madgin.

#### MR. PARKER.

ON Thursday evening, September 7, Mr. John Henry Parker, of Homerton College, was ordained as a Missionary at the Old Meeting, Homerton. The Rev. A.



Wells, of Clapton, read suitable portions of Scripture, and offered the opening prayer. The introductory discourse, describing the Missionary's future field of labour, was delivered by the Rev. A. F. Lacroix. The questions were asked by the Rev. A. Tidman, in his official capacity, as a Secretary of the Society. The Rev. W. Chaplin, of

Bishop's Stortford, (Mr. P.'s former pastor,) presented the ordination prayer. The Rev. Dr. Pye Smith (tutor of Mr. P.) gave the charge; and the Rev. John Feaston, from Exeter, offered the concluding prayer. The services on both occasions were very numerously attended, and proved deeply interesting.

EMBARKATION OF MISSIONARIES.

ON Saturday, Sept. 9, the Rev. A. F. Lacroix, and family, returning to Calcutta, with Rev. Joseph Mullens, and Rev. J. H.

Parker, appointed to labour at the same station, embarked for Calcutta, in the *Queen*, Capt. M'Leod, at Portsmouth.

LETTERS RECEIVED FROM MISSIONARIES, &c.

Latest Dates.

SOUTH SEAS, 1842-43.—Tahiti, Rev. A. Chisholm, March 24. Rev. T. Slatyer, March 24. Mr. J. Barff, April 14. Rev. J. M. Ormsdon, Feb. 15. Rev. G. Stallworthy, Feb. 17. Rev. D. Darling, Feb. 20. Mr. E. Buchanan, Feb. 13. Rev. J. Davies, Feb. 13. Rev. T. Joseph, Feb. 20. Rev. J. T. Jesson, Dec. 22. Rev. W. Henry, Oct. 17. Mr. J. Johnston, March 12. Mr. T. Blossom, Mar. 12. Rev. Messrs. Howe and Simpson, Feb. 8. Eimeo, Rev. W. Howe, Feb. 23. Rev. A. Simpson, Feb. 21. Huahine, Rev. C. Barff, March 2. Rev. G. Platt, Feb. 21. Raiatea, Rev. G. Charter, March 4. Rev. G. Platt, March 2. Borabora, Rev. J. Rodgerson, March 3. Rarotonga, Rev. W. Gill, Jan. 9. Rev. C. Pitman, Jan. 3. Rev. A. Buzacott, Jan. 6. Savaii, Rev. C. Hardie, July 30. Rev. A. McDonald, Nov. 25. Rev. G. Pratt, Dec. 2. Rev. G. Drummond, Oct. 26. Upolu, Rev. W. Harbutt, Nov. 30. Rev. J. B. Stair, Dec. 1. Rev. W. Mills, Nov. 3. Mr. J. C. Williams, Dec. 2. Rev. W. Day, Dec 5. Rev. T. Bullen, Dec. 2. Tutuila, Rev. A. W. Murray, Dec. 22. Tanna, Rev. Messrs. Turner and Nisbet, Oct. 19. Sydney, Rev. Dr. Ross, March 15.

ULTRA GANGES, 1842-43.—China, Dr. Lockhart, April 18. Malacca, Rev. Dr. Legge, March 11. Singapore, Rev. B. P. Keasberry, April 2. Penang, Rev. A. Stronach, Jan. 6. Batavia, Rev. W. H. Medhurst, April 10. Mr. W. Young, Feb. 20.

EAST INDIES, 1843.—Calcutta, Rev. T. Boaz, June 7. Rev. J. A. Shurman, May 8. Berham-pore, Rev. Messrs. Hill and Lessel, June 2. Be-

nares, Rev. W. Glen, June 6. Rev. J. H. Budden, June 1. Mirzapore, Rev. R. C. Mather, June 8. Surat, Rev. Messrs. Flower and Clarkson, May 16. Rev. W. Fyvie, May 8. Bangalore, Rev. B. Rice, April 24. Rev. E. Crisp, June 16. Salem, Rev. J. M. Lechler, April 22. Nagercoil, Rev. J. Russell, May 4. Neyoor, Rev. J. Abbs, May 10. Trevandrum, Rev. Messrs. Mault, Roberts, and Thompson, May 31. Rev. J. Cox, May 6.

MEDITERRANEAN, 1843.—Corfu, Rev. J. Lowndes, July 24.

SOUTH AFRICA, 1843.—Cape Town, Mrs. Philip, May 27. Rev. Dr. Philip, May 29. Rev. R. Moffat, May 8. Tulbagh, Rev. A. Vos, Nov. 11. Port Elizabeth, Rev. W. Passmore, May 5. Rev. A. Robson, May 6. Graham's Town, Rev. J. Locke, March 4. Kat River, Rev. J. Read, Jun., May 9. Long Kloof, Rev. T. Hood, May 6. Blinkwater, Rev. H. Calderwood, June 12.

WEST INDIES, 1843.—Demerara, Rev. E. A. Wallbridge, Aug. 2. Rev. C. Rattray, July 20. Berbice, Rev. J. Waddington, July 24. Rev. D. Kenyon, July 14. Rev. J. Dalgleish, July 15. Rev. J. Roome, July 13. Rev. E. Davies, July 18. Rev. A. McKellar, June 2. Mr. J. L. Parker, June 4. Jamaica, Rev. R. Jones, July 31. Rev. E. Holland, July 26. Rev. J. Vine, July 25. Rev. G. Wilkinson, Aug. 7. Rev. R. Dickson, July 6. Rev. W. G. Barrett, July 15. Rev. B. Franklin, June 21. Rev. T. H. Clark, July 1. Rev. W. Alloway, July 3.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st of August, 1843—inclusive.

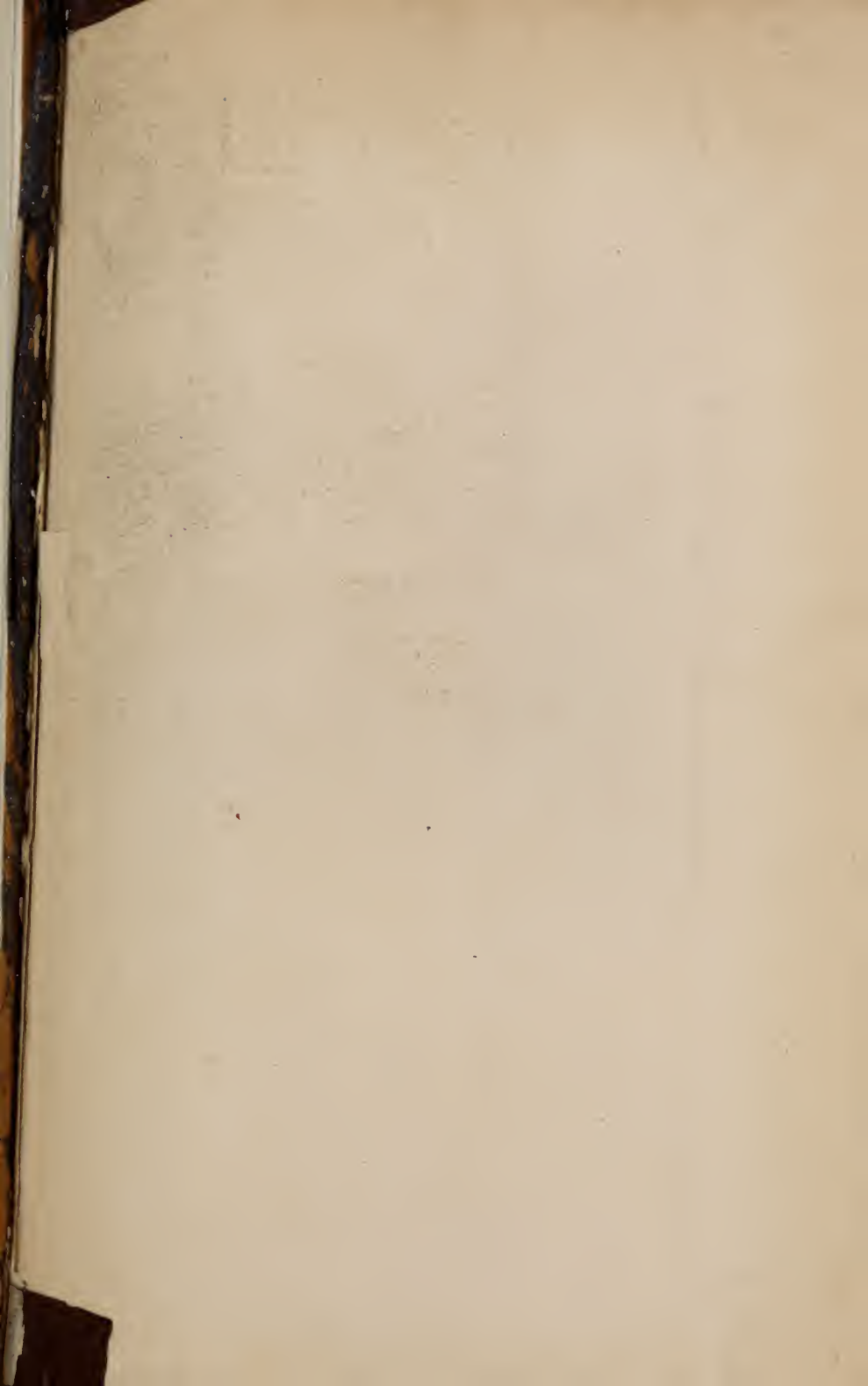
	£	s.	d.		£	s.	d.		£	s.	d.
Lord Haddo .....	10	0	0	3 per cent. consols, less	85	1	9	Chinese Mission .....	5	0	0
A Friend .....	2	2	0	duty .....				Burwell, E. Ball, Esq. per			
"Anonymous" .....	10	0	0	Collection at Finsbury				Rev. D. Flower .....	5	0	0
A Wedding Gift .....	5	0	0	Chapel, for the South				Devonshire.			
S. U. F. ....	2	0	0	Sea Ship .....	31	0	3	Plymouth, S. Derry, Esq.			
Holywell Mount Juvenile				Bedfordshire.				for the Nat. Schoolmis-			
Aux. on account.....	4	17	0	Cotton End—				tress, Jane Derry .....	5	0	0
Surrey Chapel Aux. on				A moiety, 1842.....	15	0	0	Essex.			
account .....	35	0	0	Ditto 1843.....	12	0	0	Aux. Soc. per W. Ridley,			
A Friend, by Mr. Crick-				Luton, a moiety .....	31	0	0	Esq. on account .....	350	0	0
mer, for Madazascar ...	0	10	6	Bedford, Howard Chapel	24	16	0	Manningtree, Mrs Pinch-			
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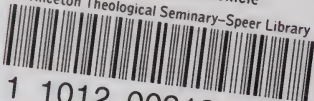




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